Apostolical Communion IN THE CHURCH OF ENGLAND,

Asserted and Applied,

For the Cure of Divisions:

In a SERMON Preached in the Cathedral-Church of St. *Peter*, *Exon*: And since Enlarged.

By *Tho. Long*, B. D. and one of the *Prebendaries*.

Σπουδάσατε οὖν βεβαιωθῆναι ἐν τοῖς Δόγμασι, τοῦ κυρίου καὶ τῶν Ἀποστόλων, ἵνα πάντα ὅσα ποιεῖτε κατευοδωθήσεται. *Ignatius* ad *Magnes.*

Hinc moneamur, cum specie studii perfectionis, imperfectionem nullam tolerare possumus, aut in corpore, aut in membris Ecclesiæ tunc diabolum nos tumefacere superbiâ, & hypocrisi seducere, ad deserendum Christi gregem nos instigat; certo sciens se victoriam obtinere, cum nos inde abduxit. Cum enim nusquam alibi sit, aut remissio peccatorum, aut salus, tametsi vitæ plusquam Angelicæ speciem præ nobis feramus, tamen si tali audaciâ nos separemus a Christiano cœtu, fimus diaboli. Calv. *adv.* Anab.

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To the Right Worſhipful *Henry Gandy* Eſq; Mayor of the City of *Exeter*; and the Aldermen of the ſame.

THE *Society whereof you are Members, (if it be fit to compare leſſer things with greater), may acquaint you with the neceſſity of Government, Laws, and Order in the Church of God: Firſt, You hold your Authority from the King, and his Laws; So doth the Church from Chriſt and his Goſpel: You have Superior and Inferior Officers; So hath the Church: You have power to Enact certain Municipal Laws as occaſion ſhall require, for the peace*

and welfare of the City; So hath the Church, by virtue of the general Precepts of Christ and his Apostles: You have certain Forms and Rites in the Administration of Justice, to make it more solemn; So hath the Church, to procure the greater Reverence in the Administration of Publick Worship: You have many lesser Societies of Artificers, who have their dependance on you; So hath the Church, many Parochial Congregations depending on the Bishop of the Diocess. Now, if discontented and pragmatical persons should arise among your selves, and make it their business, to defame your Government, as if it were tyrannical and arbitrary, burthensom and oppressing, because of a few ancient Forms and Customs; if they should quarrel at some antiquated words in your Legal proceedings, and take offence at the Scarlet Gown, and Silver Mace, as being insignificant Ceremonies, (and you know the Anabaptists have the same quarrel against Magistrates, as other Sectaries have against the Ministers). If these men should print and plead for a necessity of Reformation of all your Laws,

Laws, and Government; if they ſhould forge and pretend new Charters, and Commiſſions for the ſubverſion of the old; and erect mock-Courts of Juſtice, cenſuring, hating, and (as much as in them lyeth) condemning all that will not be of their Rabble: If they ſhould advance a Dozen of Burgo-Maſters *into the Office of the* Mayor, *and make every man one of the Council; if they ſhould aboliſh all the ancient Laws and Cuſtoms; lay aſide all Rites and Formalities; and bring in new Ordinances, ſuch as were never known in yours, or in the Government of any other Corporation? Were ſuch practices tolerable? Or if not ſpeedily remedied, would they not bring the whole City to Confuſion? And is it not the duty of every good Magiſtrate, to prevent ſuch tumults? Now ſuch is the preſent condition of our Church; Schiſm and Separation in the Church, being of the ſame nature with Sedition and Tumult in the State. And God forbid it ſhould always be ſaid of Zion, as* Jer. 30. 17. This is Zion whom no man ſeeketh after. Tum tua res, agitur, *is one Argument to ingage you all (as*

you

you are Magistrates) in the defence of the Church; for seldom doth Faction prevail in the Church, but it proceeds also to the alteration of the State. But you are engaged on more noble Principles, as Members of that Church which I plead for; and your Examples (as things now stand) may be more instrumental for the peace of the Church, than your power; and when you meet with rational Dissenters, your Arguments may not be altogether ineffectual. I have presumed, to put a few such Arguments into your hands, which I doubt not, may be instrumental to the confirming them that are yet in the Communion of the Church of England, *though perhaps not effectual to recall those that are departed; and yet I doubt not, but here is enough to convince them; their Conversion is the work of God.*

It will be needless to give an account of my publishing this Sermon, or the presenting it to you. I should be wanting to my duty as a Minister of the Church, if I should omit to serve her Interest, as far as I am able. And the desires of divers of this City, which was the place of my Nativity, and in whose welfare,

that

that of my ſelf and a numerous family are wrapt up, did eaſily prevail with me, to give this teſtimony of my real affection, as well to your perſons, as to your Government. I ſhall only trouble you with an account of my Subject, which is a perſwaſion to unity in the publick Worſhip of God, as it is profeſſed in the Church of England. *If any ask, What that Church is? I anſwer, it is, The whole Nation, profeſſing the Goſpel of Chriſt, viſibly uniting themſelves by joint-conſent, of King, Paſtors, and people, and agreeing in certain Laws and Rules conformable to the Apoſtolical and Primitive Precepts and Patterns, for the Preaching of the Word, and the Adminiſtration of the Sacraments with decency and order, in the publick Worſhip of God. If this deſcription agree in every particular to our National Church, then the raiſing of Diviſions in it, and making Separation from it, is the ſin of Schiſm, and that ſin extreamly dangerous; and therefore it is every mans duty, that lives within the pale of the Church, to keep himſelf in the Commu-*

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nion of the same: which is the endeavour and constant prayer of,

Your devoted Servant

in all Good Offices,

THO: LONG.

1 Joh. 1. 3.

That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; And truly, our fellowſhip is with the Father, and with his Son Jeſus Chriſt.

THere are (ſaith *Solomon*) threeſcore Queens, and fourſcore Concubins, but the * undefiled is but one. There are many Factions beſides that at *Rome*, that pretend to be the Spouſe of Chriſt; but his beloved is but one, and that one is only beloved. Thus the *Nicene* Creed teacheth us, There is one Catholick and Apoſtolick Church, in which is the Communion of Saints, and Remiſſion of Sins. It concerns us therefore, to be well aſſured, as well in reſpect of our preſent comfort, as of our future happineſs, of the truth and purity of that part of the Church of Chriſt to which we join our ſelves in Communion; that our hope of Salvation, may be laid on the foundation of the Apoſtles and Prophets; Jeſus Chriſt himſelf being the chief Corner-ſtone. And if we are ambitious of any honor, let it be of this, not to be the Head or Prop of any petty Faction, but to be a Member of Chriſt, which the good Emperor *Theodoſius* pre-

Cant. 6. 8.

* καθολικὴ ἐκκλησία. *Epiph. Hær.* 35.

Eph. 2. 10

ferred above his being Head of the Empire.

For if there be a Heaven upon Earth, it muſt needs conſiſt, as our eternal happineſs hereafter, in a Communion with God and his Son Jeſus Chriſt; and to this the Text guides
Heb: 12. even to Mount Sion, and to the City of
22. the Living God, the Heavenly Jeruſalem, and to an innumerable company of Angels, to the General Aſſembly and Church of the Firſt-born, which are written in Heaven, and to God the Judg of all, and to the Spirits of Juſt Men made perfect, and to Jeſus the Mediator of the New Covenant. To confirm you in this Society, is the end of all our preaching, and your hearing; for when our Saviour aſcended up on high,
Eph. 4. 11. & 14. he gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, and ſome Paſtors and Teachers, (that we ſhould be no more Children toſſed to and fro with every wind of Doctrine, but) for the perfecting of the Saints for the work of the Miniſtry, for the edifying of the Body of Chriſt: This our Apoſtle intimates to be the end of all the Scriptures, but more eſpecially of the Text: *That which we have ſeen and heard, declare we unto you, that ye may have fellowſhip with us*, &c.

Church-Communion is my preſent Subject, concerning which I obſerve theſe three parts in the Text.

1. The

I. The ground and foundation of Apoſtolical Communion: *That which we have ſeen and heard.*

II. Wherein this Communion conſiſts; from the divers notions of the word κοινωνία, in the Scripture: *That ye may have fellowſhip with us, (i.e.)*, the Apoſtles.

III. The excellency of this Communion: *And truly our fellowſhip is with the Father*, &c.

That I may the better fix your meditations on my diſcourſe, and that upon the Text, I ſhall give you the Subſtance of both, in this ſhort Argument.

That Church, which holds Communion with Chriſt and his Apoſtles, in Doctrine, Government, and Worſhip, is a true Member of Chriſts Church, in which Salvation may be had: But the Church of England holds Communion with Chriſt and his Apoſtles, in Doctrine, Government, and Worſhip: Therefore the Church of *England* is a true Member of Chriſts Church, in which ſalvation may be had.

Omnis Doctrina quæ tum Eccleſiis Apoſtolicis Matricibus & Originalibus fidei conſpirat veritati deputanda. Tertul. *de præſcript.*

My firſt Propoſition, I ſhall prove from *Act.* 2. 42. where it is recorded of the Primitive Chriſtians, That they continued ſtedfaſtly in the Apoſtles Doctrine and fellowſhip, and in breaking of Bread, and in Prayers: and it follows, *v.* 47. *The Lord added*

daily to the Church such as should be saved: whence I observe,

1. That by reason of this Communion, they are expresly denominated the Church, *Plebs sacerdoti adunata*, as Saint *Cyprian*.

2. And, that to this Church Salvation is appropriated: *God daily added to the Church such as should be saved.*

The Proposition being sufficiently proved, I shall, for the greater perspicuity, prove the Assumption gradually, according to the parts into which I divided the Text, And shew,

1. That the Church of *England* holds Communion with Christ and his Apostles in *Doctrine*.

Anno 1660. Those dissenting Ministers, that presented to the Parliament their Reasons for Reformation of the publick Doctrine, &c. did assure us in the first words, that it was far from their thoughts, to oppose or disparage, orthodox Doctrine; a well composed Liturgy; Rites for decency and order; Ordination of Ministers; Apostolical Episcopacy; and due Rules of Discipline. I wish, that as we have heard the voice of *Jacob*, so we had not felt the hands of *Esau*; for, though the truth of all that they desired, hath been proved by many Worthies in our Israel; yet as St. *Chrysostome* says, though we bring the Sun-beams in our hands, men will not be perswaded; there

there doth not want light to convince, but they reſiſt the Spirit of Truth that ſhould convert them. Pray we therefore, That he who promiſed the holy Spirit to them that ask it, would pour down ſuch plentiful meaſures and operations of it, into the hearts of this people, that as we all profeſs his holy Name, ſo we may agree together, in the truth of his holy Word, and live in unity and godly love. Luk. 11. 13.

And ſo I begin with the firſt part of the Text, *viz.* The ground and foundation of Apoſtolical Communion, (which is), the Doctrine delivered in the Scriptures of the New Teſtament, wherein the Church of *England* doth hold Communion with Chriſt and his Apoſtles.

The things of which the Apoſtles were eye and ear-witneſſes from the beginning of the Goſpel, that word of life, that was ſpoken by the wiſdom of God, atteſted by a voice from Heaven, accompanied by the power of God in ſuch variety of Miracles, is the only infallible foundation of our Faith and Communion; beſide which, we in vain expect any other either guide or ground, of equal certainty; for as our Saviour determined concerning *Moſes* and the Prophets, the ſame may be ſaid of Chriſt and his Apoſtles, *If we believe not them, neither will we be perſwaded, though one ſhould come from the dead.* 1 Joh. 1. 1. Luk. 16. 31. *Non opus eſt revelatione, poſt Evangelium.* Tert.

Yet is it no diſparagement to our preach-

ing, or your hearing, that we cannot preface our Sermons, as the Apoſtles did, *That which we have ſeen and heard, declare we unto you:* ſeeing our Saviour hath pronounced them bleſſed, (with an Emphaſis), *that have not ſeen, and yet have believed.* The ſpirit of perverſneſs did not dye with *Pharaoh*, and the *Jews* of old: There have been little leſs than Miracles wrought in our generation, but if, as our Saviour intimates, there ſhould be Miracles indeed, done in the midſt of us, there are a ſort of Phariſaical perſons, that would oppoſe ſtill.

Joh. 20. 29.

I ſhall therefore take it as granted, that we do believe thoſe things which Chriſt and his Apoſtles have declared unto us in the books of the New Teſtament, and that in them we have the will of God declared unto us, concerning all ſuch things as are neceſſary to our Salvation; that they are a moſt certain and ſafe rule of Faith, able to make the man of God perfect, *throughly furniſhed to every good work*, 2 *Tim.* 2. 13. And whereas it may be objected from St. *Peter*, that in them are ſome things hard to be underſtood; I anſwer, that the things that are neceſſary to be known, are but few, and thoſe are obvious to ordinary capacities; and ſuch as are obſcure and difficult, are not neceſſary; or if there be ſome difficulties that may be thought neceſſaty to be explained, then as Diamonds are beſt formed by Diamonds, ſo the Scriptures is beſt expounded by Scripture

In iis quæ aperte in SS. poſita ſunt inveniuntur omnia quæ continent fidem moreſque vivendi. S. Auguſt. *de Doct. Chriſt.* 2. 9.

2 Pet. 3. 16.

τὰ ἀναγκαῖα δῆλα. St. *Chryſ.* in 2 Theſ. Hom. 3.

ture. 'Tis St. *Pauls* rule, *Let him that prophesieth* (*i.e.* interpreteth) *the Scripture, speak* κατὰ τὴν ἀναλογίαν *according to the proportion of Faith.* Now the Analogy of Faith is observed, when those truths, which are evident and undoubted, like the first Principles in other Sciences, be made the rule for resolving of what is less evident, and the Scripture is best seen, as the Sun, by its own light. Rom. 12. 6. Institution of a Christian man.

Yet because there is no truth so clear, but some unhappy men may perplex, and controvert it, in case the wisdom of God in the Scripture be not thought sufficient, to put to silence the ignorance of foolish men, the Church of *England* declared at the beginning of the Reformation, her readiness to submit to the decrees of the four first * General Councels, and the judgment of the Fathers of the four first Centuries. And doubtless, they who were neerest to the lights of the world, could best discern their Doctrines; many of whom, could say of the Apostle, as they of Christ, *That which we have seen and heard*, (from their own mouths and writings), *declare we unto you.* Neverthelesse, we give not the Councils a power to make new Articles of Faith, but only to explain and inforce the Doctrine of the Holy Scriptures; which is all that those primitive Councels did pretend to; which power is indeed very requisite for the unity of the Church; because there never was Heretick, or Schismatick, but

Bishop *Jewels* Apology.

* Council of *Nice* consisting of 318 Bishops. Of *Constinople* 150. Of *Ephesus* 200. Of *Calcedon* 630.

The universal practise of the primitive Church is the most authentic interpreter of Scripture. *&c.* his Papers to *Hender.*

did allege the Scriptures in defence of his opinions.

Artic. 6. Our Church therefore declares: First, Concerning the holy Scriptures, *viz.* All the Books of the Old and New Teſtament, which are now commonly received by us, that they contain all things neceſſary to Salvation; ſo that, whatſoever is not read in them, nor can be proved out of them, is not required of any one to be believed, as an Article of Faith, or to be thought neceſſary to Salvation.

Artic. 20 *Secondly*, Concerning the Authority of the Church, That it may not inſtitute any thing that is contrary to the written Word of God, nor may ſo expound one place of Scripture, that it be made to contradict another; and that it obtrude nothing elſe to be believed as neceſſary to Salvation.

Artic. 21 *Thirdly*, As to the Authority of Councils, it declares, That whatever they decree, as neceſſary to Salvation, hath neither ſtrength nor authority, unleſs it may be ſhewn, that it is taken out of the Word of God. Thus far, I make no doubt, but we are agreed.

There is yet another Summary of Chriſtian Faith, wherein we hold Communion with the Apoſtles, *viz.* The Apoſtles Creed; of the Original whereof, I think fit to give you this brief account.

Our

Our Saviour injoined his Apoſtles to go and diſciple all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt; and to teach them to obſerve all things that he ſhould command them. Now the Apoſtles baptizing for the moſt part, ſuch as were of years of diſcretion, did teach them alſo, *i.e.* and catechize and inſtruct them, in the myſteries of that Faith into which they were baptized; Thus we find them teaching, that Jeſus was the Chriſt, that he was God manifeſted in the fleſh, that he died for our Sins, and roſe again for our Juſtification, that he aſcended to Heaven, and that he ſhall come again to judg both the quick and dead; ſo likewiſe the Trinity of Perſons in the unity of the Godhead. Of this Faith it was required, that they which were of diſcretion, ſhould make profeſſion, before their admiſſion to Baptiſm.

Mat. 28. 19, 20.

1 Tim. 3. 16.

2 Tim. 4. 1.

1 Joh. 5. 7.

This was that good Profeſſion which *Timothy* made before many witneſſes; yea, and *Titus*, whom St. *Paul* calls his own Son, according to the common Faith, is ſuppoſed by Biſhop *Davenant* to have made the like Profeſſion. And *Calvin* on *Heb.* 6. 2. asks the queſtion, what is Baptiſmal Doctrine, but that of Faith in God, of Repentance, and of Judgment?

1 Tim. 6. 12.

See Biſhop *Davenant's* Opinion. *p.* 16.

So that the Apoſtles, having planted many Churches before the Scriptures were written, and being (ſhortly after the day of

of *Pentecost*) according to their commission, to depart into several Countries, they did then, as the Ancients affirm, sum up the Articles of Christian Faith, and left them as a *depositum* in all the Churches which they had planted, to be the standard of incorrupt Doctrine, by which young and old should be instructed. Of this we have memorials in most of their Epistles, which (all know) were not written till after the plantation of those Churches to whom they were written. Thus St. *Paul* mentioneth, the Form of Doctrine delivered to the Church at *Rome*. The Foundation laid by him in the Church of *Corinth*. The μετρον τȣ̃ κάνονος the measure of the Rule, which he used in preaching of the Gospel, which by an Emphasis he calls, * *the Canon*, commended to the *Galatians*. And to the *Ephesians*, the Foundation. And to the *Philippians*, the same Rule, *i.e*, the one immutable Rule, as *Tertullian* calls the Creed; the *Depositum* or Form of sound words; the common Faith; which places, with others like them, many ancient and modern Divines, do understand of the Apostles Creed. And 'tis observed, that the most primitive Fathers, mentioning the Rule of Faith, do mean generally, the Apostles Creed; for if they had a Rule of Faith before the Canon of the Scriptures was sealed, (which was not till St. *Johns* death), what can we suppose to have been that Rule, beside the Apostles Creed.

Tradunt majores nostri, &c. Ruffinus *in Symbol.*

Rom. 6. 17. τὺπον δι δαχῆς. 1 Cor. 3. 10, 11. * Gal. 6. 16. Eph. 2. 20 1 Tim. 6. 20. 2 Tim. 1. 13. Tit. 1. 4. 2 Pet. 2. 21. Jude v. 3.

Creed. St. *Ignatius* gives us the Substance of it, in three of his Epistles, commending the constancy of those Churches in the unalterable Faith. *Irenæus* says, The Church that is planted throughout the whole World, did receive from the Apostles and their Disciples, that Faith which is in One God the Father Almighty. *Tertullian* tells us, of illustres tractatores, that had commented on it before himself. The very use of Catechising, which is from the Apostles days, doth evince, that there were grounds of Christian Religion, by which they were to be instructed. And in one word, whereas the *Nicene* and *Athanasian* Creeds, are but expositions of the Apostles, in those Articles that were opposed in their days, we may conclude, that it was more ancient than they.

Ad Smyrn. Philip. Thrall.

De velandis Virg. & contra Prax.

I have enlarged my discourse in this particular, because the use of it is generally omitted by divers Persons, in their gathered Congregations, to whom I commend the opinion of *Calvin*, *viz.* that by great consent of the Fathers, it was attributed to the Apostles, and made the pulick confession of the Churches from the Apostles age. And so *Beza*, That from the first preaching of the Gospel, it was received as an Epitome thereof. I conclude this, with the resolution of our late martyr'd Soveraign, I shall believe, that the Apostles Creed was made by them, (such reverence do I bear to the traditions of the Church), until more certain

Inst. l. 2. c. 16. § 18.

On Rom. 12. 6.

In his Papers to Hender.

tain Authors can be found. Now that the Church of *England* hath Communion with the Apoſtles in this part of their Doctrine, appears firſt, In requiring the profeſſion thereof, at Baptiſm, *viva voce*, from them that are of competent age; and from the Sureties of Infants, in their behalf, who are charged to teach it them as ſoon as they are able to learn; and it is plainly expounded in the Church-Catechiſm, and to be ſaid both by Miniſter and People in the daily ſervice of God; and that this Creed, together with that of the Councel of *Nice*, and that of *Athanaſius*, are to be received and believed, for they may be proved from moſt certain teſtimonies of Scripture.

Artic. 8.

You ſee now, how the Church of *England* doth hold Communion with the Apoſtles in Doctrine, *viz.* in all, and nothing elſe, (not in Fathers, Councils, or Creeds), but what is included in, or by good conſequence is concluded from the Scriptures, agreeable to the Analogy of Faith, and Judgment of the primitive Fathers and Councils, to whoſe Inſtitutions our Church directed as nigh as poſſibly ſhe could, not only her Doctrine, but publick Prayers, and adminiſtration of Sacraments.

Jewels Apol. Præmium. Dr. *Hammond* contra *Blond.*

We do not reject the Scriptures, as the *Enthuſiaſts* do; nor confront their Authority by Traditions, as the Papiſts; nor by Private Reaſon, as the *Socinians*; nor by pretended Revelations, as the *Anabaptiſts*

we do not keep those Treasures from the people, under the Lock of a strange Language, as if the Key of Knowledg were given us, rather to shut them up from the people than open them unto them; or as if we were of the opinion of Cardinal * *Hosius*, that it would be better with the Church, if the Scriptures had never been extant; nor are we of *Bellarmine*'s judgment, That if the *Pope* should command Vice and forbid Virtue, we ought to obey; contrary to what the Apostle says, *If I or an Angel from heaven preach any other doctrine, &c.* nor doth our Church take authority, to impose new Articles of Faith, as the Council of *Trent* did, a whole dozen at once, teaching for Doctrines the commandments of men, such as the Supremacy and Infallibility of the Pope, of worshipping Angels and Images, Prayers for the dead, Invocation of Saints and Angels; the Doctrines of Merits; Purgatory and Pardons; these hold not the Head, as the Apostle says. And we equally abhor the Doctrine of the *Socinians*, against the Godhead of our Saviour, and of the Holy Ghost. The Doctrine of the *Anabaptists*, against Magistrates and Ministers, such as the Doctrine of Resistance, which *John Goodwin* said was reserved to be made known in this last generation; All these, and whatever else are contrary to the Analogy of Faith, the Wisdom, Justice, Goodness, and Holiness of God, his Precepts

* *Tilenus contra Bell. De Verbo Dei, l. 2. c. 14. Laicis sufficit picturæ pro Doctrinâ. Gratian Decret.*

Col. 2. 19

Sic ample-cti oportet, ut nobis in sacris literis generaliter propositæ sunt.

cepts or Promiſes, ſuch as repreſent him leſs Merciful or Holy than he hath reveal-
Artic. 8. ed of himſelf; all theſe we reject, becauſe the Apoſtles heard them not from Chriſt, nor any Primitive perſons from the Apoſtles. We declare them not unto you.

And after all this, to object the Sentiments of private Doctors, contrary to the publick Edicts of the Church, is but a vexatious and impertinent quarrel, of ſuch as have nothing elſe to object, as indeed they have not: for it is generally acknowledged, That the Articles of our Church as to matters of Faith, are agreeable to the Scriptures; inſtead therefore of heaping up conceſſions, I ſhall make this one obſervation, that after our late Reformers had covenanted to reform our Church in Doctrine, the Houſe of Lords, who had then the power of admitting all Incumbents to their Benefices, permitted none to be legally inveſted, who had not firſt read and ſubſcribed the Book of Articles, which the Church doth declare, were ſet forth for avoiding of diverſity of Opinions, and eſtabliſhing of Conſent, touching true Religion; they were never intended to contain all Points of Doctrine; as neither doth the Confeſſion of any other Church; and yet this is made the only objection againſt them; for, as to that pretence, of the doubtfulneſs of them, becauſe ſome words may have divers ſignifications, it may as well be objected againſt the Scriptures, *in which*

are

are ſome things hard to be underſtood. 2 Pet. 3. 16.

And here it is very ſeaſonable to mind the people alſo, to continue their communion with the Church in her Apoſtolical Doctrine, in that ſenſe which ſome learned Expoſitors give of it, on *Act.* 4. 42. *viz.* in the exerciſe of that Doctrine, or in hearing the Apoſtles preach; for, if it be the Churches Precept, and the Preachers Practiſe, not to teach any thing, but what is agreeable to the Doctrine of the Old and New Teſtament, and what the ancient Fathers and Biſhops have gathered from that Catholick Doctrine; and if the Miniſters of our Church do frequently, plainly, and ſolidly diſpenſe that food of our Souls; and I may confidently ſay, it is not done better in any part of the Catholick Church; I may well demand, as St. *Peter* did, *Maſter, whither ſhall we go? thou haſt the words of eternal life.* Did we not prefer the advantages of this life, beyond the means of a better; and make religious duties, an engine to promote temporal deſigns, having mens perſons in admiration ὠφελείας χάριν, for lucres ſake; could we be content with *Manna*; and not long for the rank *Onions* and *Fleſh-Pots* of *Ægypt*; and with the Prodigal, leave our Fathers houſe, where is Bread enough, to feed with Swine, in exotick and ſtrange Modes of Worſhip; we need not move out of our Tents to have all our neceſſities ſupplied to our comfort

Sanctius *in locum.*

Dr. Hammond.

Artic. Rel. Anno 1571. *Clerus Anglicanus ſtupor mundi.*

Joh. 6. 68

Jude 16.

and

2 Cor. 2. 17. καπηλεύοντες. and ſalvation; for as the Apoſtles ſays, *we are not as many that corrupt the word of God*, mixing the waters of *Siloam* that run ſoftly, with the waters of *Marah*, ſtrife and bitterneſs; nor as thoſe Sophiſters in 2 *Cor.* 4. 2. πανουργίᾳ, that walk in craftineſs, and can make (*quidlibet ex quolibet*) our inventions a rack whereon to wreſt and torture the Scripture, until it ſpeak our own ſenſe; but as of ſincerity, as of God, as in the ſight of God, ſpeak we in Chriſt.

It is nothing but a foul ſtomach, and a vitiated palate, that makes ſome men to diſreliſh wholeſome food; could we lay aſide all filthineſs, and ſuperfluity of naughtineſs, all wrath and bitterneſs, all hypocriſie and prejudice, all pride and vain-glory, and receive with meekneſs the ſincere Milk of the Word, we might have it from the Breaſts of our Mother, that hath born and nouriſhed us hitherto, more plentifully than from all thoſe pretenders, who, like the Harlot in the hiſtory of *Solomon*, ſeek to divide and Murther the Children that are not their own.

Jam. 1. 21.

1 King. 3. 25.

What can the Leaders of a people, that cauſe them to err, and ſeparate from a true Church, where all things neceſſary to Salvation may be had, plead in their excuſe? If they ſay, they preach the ſame Doctrine as we; St. *Cprian* anſwers, that men may be guilty of Schiſm and Diviſion that remain in the ſame Faith.

Animus Schiſmaticus in Eccleſiâ Catholicâ.

Nobiſcum eſtis in Baptiſmo in Symbolo, in Spiritu autem unitatis, in vinculo pacis, in ipſa Eccleſia Catholica, non eſtis : The mark of Schiſm, is not ſet on them that oppoſe the Doctrine of the Church, but that make diviſions in, and cauſe ſeparation from the Church. How ſeverely doth St. *Paul* chide the *Corinthians*, not for following falſe Teachers, but for making factions for true ones, *I am of Paul*, and *I of Apollos*, and *I of Chriſt*. Chriſt himſelf muſt not be pleaded in oppoſition to the Ordinances and Unity of the Church; this were to preach Chriſt out of envy. When men begin to blow the Trumpet to Diviſion, and cry, Every to his Tents, they do, *ipſo facto*, proclaim, We have no Portion or Communion with the Church.

Rom. 16. 17. 1 Cor. 3. 4, 5.

Phil. 1. 16

Dum conventicula ſibi conſtituunt, unitatis caput atque originem reliquerunt. S. Cyprian.

Which is the ſecond particular wherein the Communion of our Church with Chriſt and his Apoſtles is maintained, *i.e.* in Government, for ſo κοινωνία ſignifies, a Society, or Aſſembly, (Civil or Eccleſiaſtical) a Body corporate, in which is ſuperiority and ſubordination, and which is governed by certain Laws and Cuſtoms, Penalties and Priviledges, proper to it ſelf; and when this order is obſerved in all Societies, it is ſtrange, if that which makes up the Body of Chriſt ſhould be a Monſter; the Apo-

1 Cor. 14. 33. He assures us to the contrary, God is not the Author of Confusion, but of Peace; as in all the Churches of the Saints, which the Apostle alledgeth especially to prove, that there is superiority and subordination, even among the Prophets, *i.e.* the Ministers v. 33. of the New Testament, The spirit of the Prophets are subject to the Prophets; when therefore we read of fellowship with the Apostles, we may not understand it of a confused parity, either between the Ministers of Christ and his people, as the *Socinians* and *Anabaptists*; or of the Ministers of Christ among themselves, as the *Presbyterians* imagine, for we may both see and hear that the contrary hath been from the beginning. Our Saviour appointed other Luk. 20. 1. seventy, which were not of the same rank with the Apostles. And, when he ascended, Eph. 4. 10. he gave divers offices to continue in his Church; and therefore Christ did not only Joh. 20. 21. commission his Disciples, To feed and govern his Church in their own persons, but by their Successors. As the Father sent me, so send I you, that you may send others, Mat. 28. 20. *And lo, I am with you to the end of the world*, not in their persons, but in their successors. And it will be a very difficult work, for some Pastors to prove such a succession. But not to digress: We read, that Act. 15. 6. while the Church of Christ was yet a lit- 1 Tim. 3. 10. tle Flock, there were Apostles, Elders, and Deacons; when that Flock increased, and the

the planting and confirming of Churches abroad, called them from their immediate ſuperintendency, they found out fit perſons to whom they derived their own ordinary authority, for the government of ſuch Churches as they had planted; St. *James* had his ſucceſſors at *Jeruſalem*; St. *Mark* at *Alexandria*; St. *Peter* and St. *Paul*, the one being the Apoſtle of the *Jews* that believed, the other of the *Gentiles*, had their ſucceſſors at *Rome*; St. *Paul* being to go into *Macedonia*, left *Timothy* at *Epheſus*, and *Titus* at *Crete*, to ſucceed him in the Government of thoſe Churches. The Apoſtle had laboured about the ſpace of three years to ſettle the Church of *Epheſus*, for he had planted Elders there, he viſited them, and gave them a charge, to take heed to themſelves, and to their flocks, over which the Holy Ghoſt had made them Overſeers; theſe were thought ſufficient, as long as the Apoſtle could be near them; but when the Flock multiplied, and the Apoſtle knew he ſhould ſee theſe Elders no more, he devolved his charge to *Timothy*. Surely he did not make two ſupream officers in that Church; nor if the government of the Elders had been according to his mind, would he have given *Timothy* ſo large a Commiſſion, *Charge ſome, that they preach no other Doctrine.* 1. Here is an inſpection into the Doctrine of the Elders, who were their preſent Teachers; and what were his charge

viz. For Ordination and Juriſdiction.

Euſebius l. 3. c. 23.

Act. 20. 17. 28.

Epiſcopi gregis.

Epiſcopus Presbyterorum & gregis.

1 Tim. 1. 2.

Par in parem non habet imperium.

worth, if he had not a Juriſdiction over them.

2. *Timothy* was to direct and order the publick Prayers of the Church, *ch.* 2. 1. for in *v.* 18. of *ch.* 1. *This charge I commit unto thee*: What is that charge? πρῶτον πάντων, firſt of all, That Prayers be made; How made? By the *ex-tempore* conceptions of every private Presbyter? That is no making of Prayers in the Apoſtles ſenſe; for then *Timothy* could have no hand in the making of them; whereas he was to provide, that the Prayers that were uſed in the Church, might be ſuch, as might ſtand with the publick neceſſities of all men, with the welfare of their Governours, and their own reputation and peace, when none of their adverſaries ſhould find any juſt cauſe to accuſe their ſolemn Devotions.

Again, 3. *Timothy* is directed, how to
1 Tim. 5. 19 receive accuſations againſt an Elder; and the power of receiving accuſations, implies a power to judg and determine of them. Herein, ſaith *Epiphanius*, the Apoſtles ſhews,
Hær. 75. *Quis ſit Presbyter, quis Epiſcopus, cum dicit Timotheo, Presbyterum ne objurges.*

And, 4. *v.* 20. He hath the power of Ordination committed to him.

Tit. 1. 5. *Titus* had the ſame power in *Crete*; To ſet in order the things that were wanting, and to ordain Elders in every City; for many Cities were under his inſpection, and many

many Teachers in thoſe Cities, but none of them had ſuch a power as is committed to *Titus*.

Theſe things are ſo evident, that the Power of Biſhops is not denyed them; only it is ſaid, They were extraordinary perſons, and it did belong to them, as *Evangeliſts*.

But firſt, It cannot be proved, that *Titus* was ſuch a one; and 'tis a very weak proof, to ſay, that *Timothy* was ſuch, becauſe he is bid to do the work of an Evangeliſt: But it is acknowledged, that the power and authority which *Timothy* had, he was to commit to others, that there might be a perpetual ſucceſſion of government; and the *London* Divines do there add, That Apoſtolical Examples for the good of the Church, and which have a perpetual reaſon and equity in them, have the force of a Rule; and by force of this Rule, we infer, that as St. *Paul* ſaw it neceſſary, to derive a power from himſelf to *Timothy* over the Presbyters at *Epheſus*; *Timothy* might and did propagate it to others ſucceſſively, for the well-governing the Church of God.

2 Tim. 2. 2.

Jus Divinum. p. 160.

The truth of all this is acknowledged, That there was a chief Governour appointed by the Apoſtles, (we will not contend for the name, whether *Evangeliſt*, or *Prime Presbyter*, or *Superintendent*, but *Biſhop* is the name which the Church hath always

uſed), to have authority over the Presbyters, and that this authority was to be continued in the Church by ſucceſſion: So *Calvin*, *Unus aliquis authoritate & conſilio præfuit*, and he doubts not to call ſuch an one a Biſhop. *Archippus* ſays, he was Biſhop of the *Coloſſians*. Then our Aſſembly grants, that the Primus Presbyter had authority during his life. And *Videlius* aſſures us, of the name as well as the power, for (ſaith he) in the days of *Clemens Romanus*, the diſtinction of Biſhop and Presbyter was in uſe. The *Presbyterians* in their Papers to the King in the Iſle of *Wight*, grant, that not long after the Apoſtles times, Biſhops in ſuperiority to Presbyters, are reported to be in the Church of God, by Writers of thoſe times; and the Writers of thoſe times knew what others had ſaid before them. None of the Ancients ever mentioning any other Government, nor complaining of alteration of that which was eſtabliſhed by the Apoſtles; which had it been any other but that of *Epiſcopacy*, thoſe Martyrs that laid down their lives for the truth, would not ſo tamely have parted with the Government of the Church, as not to open their mouths in behalf of that, which was the chief Inſtrument of its peace. Can any man conceive, * That all the Governours of the Church, ſhould conſpire to alter that Form which they received immediately from the Apoſtles,

On Tit. 1. 5.

Inſtit. l. 4. c. 3.

Jus Divinum.

Oct. 3. p. 11.

That the world was framed by the caſual Concourſe of *Atoms* is as probable.

ſtles, and that preſently after their deceaſe? *Vincentius Lyrinenſis* tells us, this was the practiſe of thoſe primitive times, that by how much any one was reputed more religious than another, by ſo much the more readily he did oppoſe all Innovations. To conclude, we may ſuppoſe the dignity and power of the Biſhop was not determined by the Apoſtles in every particular, yet the Apoſtles determining that Government in general, as moſt conducing to the unity and peace of the Church; other particular circumſtances, which the exigence of after-times ſhould require, were under the power of the Church to appoint them; for the unity of the Church being the end for which government was appointed; the means that are conducing thereunto, being agreed on by the rulers of the Church, are as neceſſary in their kinds, as the Laws appointed by Magiſtrates for the good of the Commonwealth. And on this ground it was, that Schiſmaticks have been ſo ſeverely puniſhed in all ages, and their ſin compared to the moſt abominable vices, even to Idolatry, Sacriledg, Parricide; for indeed it produceth all theſe. Avoid diviſions, ſaith *Ignatius*, as the beginning of all evils. All this is *Calvin*'s own ſenſe. Whereas it pleaſed not God, to preſcribe particularly what we ought to follow as to his outward Worſhip and Ceremonies, by reaſon, that he foreſaw, ſuch things

Dr. *Hammond* of *Schiſm.*

Inſtit. l. 4. c. 10. n. 30

would depend on the condition of the times and that the same Form would not agree with all ages; therefore we ought to consult the general rules which he gave us, for the settling of such things as belong to decency and order, as the exigency of the Church shall require; and in such cases, he pronounceth them Schismaticks, which raise factions and tumults to the dividing of the Church, which (saith he) cannot subsist, but by the rules of its Governours.

These concessions are good arguments (*ad homines*): But the universal practise of the Church, by all its members, in every age, and in all the parts of the world, is an argument beyond all contradiction. All the doubt is, what was practised by the Church immediately after the Apostles age, for of after-times there is no doubt; and as little of the first age after the Apostles; if we will be convinced by as clear evidences as can be produced for the proof of any History, or matter of fact. *Ignatius* was contemporary with St. *John*, conversant with some of the Apostles, one that saw Christ after his Resurrection: he wrote seven Epistles, which are mentioned by *Polycarpe* his contemporary, by *Irenæus*, *Origen*, *Eusebius*, and others; and he crowned all his works with Martyrdom for Christ: The Copies of his Epistles, which were set forth by *Vossius*, from the Library of *Laurentius Medices*, are by *Blondel* congratulated

Quod ubique quod semper, quod ab omnibus id vere Catholicum.

tulated as a great treaſury to the Church: Now nothing is more clear throughout his Writings, than the Superiority of Biſhops to Presbyters; this made the Presbyterians ſo induſtrious to prove, that they were ſpurious Epiſtles, knowing that their cauſe would ſtand or fall with them, (and as nothing yet, how ſacred ſoever, could ſtand in their way), they deal as barbarouſly with his works, as the *Romans* did with his perſon, accuſe him for a deceiver, and then condemn him to the beaſts. But God, who in all ages of the Church hath taken advantage by the venting of errors to vindicate the truth more clearly, hath by the labours of the learned *Voſſius*, and Dr. *Hammond*, and Dr. *Pearſon*, put a gag into the mouths of all gainſayers; he ſays, Nothing ought to be done in the Church without the Biſhop, And they are men of an ill Conſcience that aſſemble without him.

Epiſt. ad *Magn.*

Epiſt. ad *Trall.*

Clemens Romanus is another Apoſtolical perſon, he was St. *Pauls* fellow-labourer; his Epiſtle to the *Corinthians* was read in divers Churches, in *Euſebius*'s time; he was Biſhop of *Rome*, and died a Martyr for Chriſt; this man tells us, That the Apoſtles foreſeeing that diviſions would ariſe, as Chriſt had foretold, did in their life time eſtabliſh Biſhops; And if any Presbyter ſhall make Conventions without his Biſhop, let him be depoſed.

Phil. 4. 3.

Epiſt. ad *Cor.* p. 57.

Can. Apo. 32.

The

The third witneſs, is *Polycarp*, a Scholar of St. *Johns*, made Biſhop of *Smyrna* by the Apoſtles, that Angel of the Church to whom the Epiſtle is directed, *Rev.* 2. 8, 9. where he is commended for his patience, piety, and conſtancy; he was well known to the Heathen, as the Father of the Chriſtians, and dyed a Martyr under *M. Aurelius* and *Lucius Verus*. He begins his Epiſtle with this very diſtinction, *Polycarpe*, and the Elders that are with him. It is not needful after ſuch evidence, to tell you, that the Biſhops in the Councel of *Galcedon* pronounced it, a degree of Sacriledg to reduce the Biſhops to the degree of Presbyters; that *Aerius* was proclaimed an Heretick, for denying the diſtinction; for, if ſuch a threefold Cord be broken, whatever can be alledged after them will be accounted but as a Rope of Sand. And a man may with as much modeſty deny, that ever there was an Emperor at *Rome*, ſixteen hundred years ſince, againſt all the Hiſtorians, and publick Records of that Empire, as deny, that there were Biſhops ſhortly after that time in the Chriſtian Church, and all the Chriſtian Doctrine, which in ſome ages hath not been ſo generally acknowledged as its government, may be exploded on the ſame terms. But, as in finding the Head of a River, we cannot be more infallibly guided, than by the ſtreams which flow from it; ſo the conſtant ſucceſſion of this

Ad Philip.

Act. 5. & 29.

this order of Governours in the Church, will infallibly lead us to the Apoſtles, as the riſe of them; for we cannot find in any age ſince the Apoſtles, that they were inſtituted by any Council or Authority, Civil or Eccleſiaſtick, nor oppoſed by any party until this later age; and therefore we may preſume them to be of Apoſtolical Inſtitution.

And if this be true, We ought to yeild them that reverence and obedience which is due to the Ambaſſadours of Chriſt, our ſpiritual Guides and Fathers, as the word of God requires. *Obey them that have the rule over you, and ſubmit your ſelves, for they watch for your ſouls.* St. *Ignatius* is greatly ſuſpected, becauſe he exacts ſuch ſtrict obedience to the Biſhops: he anſwers for himſelf, with great ſatisfaction to all ſober men: Though ſome men have ſuſpected me to have ſpoken theſe things, as fore-knowing the diviſions of divers perſons; yet He is my witneſs for whom I am a priſoner, that I have not been taught them by man, but the Spirit preached it, ſaying theſe things; Do nothing without the Biſhop, keep your fleſh as the Temple of God, love unity, fly diviſions; would you know where the Spirit preacheth this? you may read it from the mouth of our Saviour, *He that heareth you, heareth me; he that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me.* More than this

Heb. 13. 17.

Epiſt. ad Philadelp. p. 101.

Luk. 10. 16.

Igna-

De verbis Domini. Serm. 24. *Ignatius* could not ſay. St. *Auguſtines* note on theſe words is very obſervable, If Chriſt did ſay it to the Apoſtles only, (*he that deſpiſeth you, deſpiſeth me*), then, deſpiſe us as you pleaſe; but if that word of Chriſt doth reſpect us, if he have called us, and cauſed us to ſucceed in their office, then take heed how you do deſpiſe us.

I am not about to plead for the ſupremacy of Biſhops over Princes, and Magiſtrates; nor for their infallibility, to capacitate them for coining a new Creed; but only, for that meek and peaceable ſubmiſſion, which all Chriſtians, in all the ages of the world until our unhappy generation, have yeilded unto them, as neceſſary for preſervation both of Faith and Love. It was ordained under the Law, That the man Deut. 17. 12. that would do preſumptuouſly, and would not hearken to the Prieſt that ſtandeth to miniſter before the Lord, ſhould be cut off. Did God take care for the Prieſts of the Law only? No doubtleſs, our Saviour hath ſaid as much for the Miniſters of his Goſpel, in his Mat. 18. 17. *Dic Eccleſiæ*; *If he neglect to hear the Church, let him be unto thee as a Heathen, or a Publican*; and what is the condition of ſuch? they are without God and Chriſt, delivered over to Satan. A ſad condition this, if it be true, and moſt true it is, *Verily, I ſay unto you*, (ſaith Truth it ſelf) *whatſoever ye ſhall bind on earth, ſhall be bound in heaven.* And this is no *Brutum fulmen*; ſuch a bind-

a binding as this may be a prologue to the caſting into utter darkneſs. Theſe then we muſt hear, not with the hearing of the ear only, but of the heart, yeilding obedience to all their good Inſtitutions. *He that knoweth God* (ſaith our Apoſtle) *i.e.* the will and command of God, *heareth us.* Chriſts ſheep will not run after a ſtranger, from thoſe Paſtors that are ſet over them by the great Shepherd and Biſhop of their Souls. It was Gods promiſe of old, That the Prieſts lips ſhould preſerve knowledg, and the people ſhould ſeek it at their mouths. Where he hath placed his Ordinance, there he hath fixed his Bleſſing. Mal. 2. 7. *Quia Angelus Domini Exercituum.*

The miſeries that our Nation have endured, in reſpect both of our temporal and ſpiritual welfare, may convince us of our guilt and madneſs, in kicking againſt this divine Ordinance. An Ordinance eſtabliſhed by God the Father, the Son, and the Holy Ghoſt; to which the divine aſſiſtance and bleſſing is promiſed; and which by a miracle of mercy hath been reſtored to us, after our long and great confuſions. Whatever may be in the perſons of ſome Biſhops, (as there will be paſſions and failings in the beſt) certainly there is nothing grievous in the Government, And yet I may ſay, we owe our beſt poſſeſſion to them and their predeceſſors: may they not argue with us, as St. *Paul* with his *Corinthians*, *Though I be not an Apoſtle to others,* 1 Cor. 12. 28. Eph. 4. 21 Act. 20. 28. 1 Cor. 9 6

yet

yet doubtleſs I am to you, for the Seal of my Apoſtleſhip are ye in the Lord? By whoſe Miniſtry were we delivered from the darkneſs and bondage of our ſpiritual Ægypt? Who ſealed the reformed Doctrine and Worſhip with their blood? Who have been the Bulwarks againſt the impetuous attempts of Popery? We owe the planting, and watering, and fencing of Gods Vineyard among us, to the Labours and Learning of our Biſhops; who like ſo many Guardian-Angels take care, not only of the Churches peace in general, but of the ſafety of every individual perſon, from his Cradle to his Grave. At his birth, they receive him into Chriſts Church by Baptiſm, and ſolemnly engage him to renounce the Devil, *&c.* to believe in Chriſt and ſerve him. As ſoon as he comes to diſcretion, he is catechiſed, and inſtructed in the grounds of Religion, and thereupon confirmed in the Faith which he was baptized into, by the prayers and impoſition of the hands of the Biſhop, Heb. 6. 1. according to the Apoſtolical practiſe; then 2. is care taken, that he frequent the publick Service of God, and ſanctifie the Lords day, and other feſtivals, in places conſecrate for that end, that he behave himſelf with due reverence in thoſe Aſſemblies (which are the moſt venerable in the whole world) there is Gods word diſtinctly read, deliberately expounded, and he is guided in his devotions, by ſuch prayers as the Church

of

of God in all ages, as to the matter, have held Communion in. If any doubt trouble his mind, he is intreated to repair to his own, or ſome other able Miniſter, for reſolution. He is inſtructed, how to be a fit partaker of the Communion of Chriſts body and blood, and with great earneſtneſs invited to come frequently; if he live in any ſcandalous ſin, he is admoniſhed, ſhamed, or cenſured, as the offence requires, to reform him, and forewarn others; if he be ſick, 'tis the Miniſters office to viſit him, to examine, inſtruct, confeſs, comfort, and pronounce his abſolution, and to ſtrengthen him againſt the fear of Death, by the adminiſtration of the Lords Supper; to commend his departing Soul to God in the publick prayers of the Church; and after death, to ſee that his body be decently buried; and that his laſt Will and Teſtament be duly performed: This is the Biſhops work: And whatever it be to him, it cannot be a grievous burthen to any, but impious and ungovernable perſons, who neither love themſelves, nor their Neighbours, nor the Worſhip of God: Which is

The third particular wherein we hold Communion with the Apoſtles, *viz.* in Worſhip. Now our publick Worſhip conſiſts, in the Adminiſtration of the Sacraments, and Prayer: As for the reading and expounding of the holy Scriptures, which

τὰ ἅγια.

makes

makes up the greateſt part of our Liturgy, we have ſpoken already.

Firſt therefore, Of Baptiſm; which is undoubtedly Chriſts own Inſtitution, and was by the Apoſtles adminiſtred to whole Families. But whether it belong to Infants, as our Church doth hold; and whether it be effectual for the ſalvation of all ſuch Infants as being baptized die before they come to the uſe of Reaſon, be according to the Doctrine and Practice of the Apoſtles; muſt be conſidered.

1 Cor. 1. 16.

To both which, firſt, we apply the words of our Saviour, concerning Infants brought to him for his bleſſing, which he freely gave them; Of theſe, ſaith he (not only of ſuch as theſe are) is the Kingdom of Heaven; and that he meant it of their perſons, is demonſtrated by his bleſſing of them; and if they have right to the bleſſing of Chriſt, (which is the thing ſignified), who can forbid them the Baptiſm of Water, which is the outward ſign. And being baptized, who can deny, that the grace of God through the blood of Chriſt, applied unto them in that Sacrament, ſhould be as effectual for their regeneration and ſalvation, as the tranſgreſſion of *Adam*. for their pollution and condemnation. This opinion of our Church is conſonant to the Apoſtles Doctrine, *Rom.* 5. 15, 16, *&c.* the ſenſe whereof *Irenæus* gives, That which we loſt in *Adam*, we have received in Chriſt.

Mat. 10. 13

Doctrina quæ Infantes à Sacramento regenerationis prohibet veritati omnium Eccleſiarum Apoſtolicarum adverſatur. Caſſander *p.* 700.

Irenæus l. 3. *c.* 30.

This

This was the ſenſe of the Fathers in the *Nicene* Council, I believe one Baptiſm, for the remiſſion of ſins; and of the Council of *Mileve*, Infants are therefore baptized for the remiſſion of ſins, that what they contracted by generation, may be cleanſed by regeneration. Sound Faith and Doctrine (ſaith St. *Auguſtine*) will never judg any, that come to Chriſt by Baptiſm, to to be excepted from the grace of remiſſion of ſins: *Fulgentius* ſays the ſame: and *Beza* as expreſly as our *Rubrick* doth, That Baptiſm doth ſeal to them their intereſt in the Covenant, and in the remiſſion of that ſinning-Sin, (as he calls Original ſin), dying before they have actual Faith. This hath been the judgment of our Church ever ſince the Reformation. In a Book called, *The Inſtitution of a Chriſtian man*, in the Chapter of *Confirmation*. In the Homily of the Salvation of Mankind, in the Common Prayer book, the 5*th* of *Edward* the 6*th*, and ſo to our own days. The great objection, of falling from Grace, is clearly anſwered by Biſhop *Davenant*, in his Epiſtle to Mr. *Bedfords* Book. I conclude this with that of *Bucer*, No age affords more Subjects of the Kingdom of Heaven, than that of Infants doth.

De fide ad Petrum. Opuſc. Quæſt. & Reſponſ.

Anno 1537. 1547. 1552.

Vindiciæ Gratiæ Sacramentalis, on Mat. 19.

2. That Baptiſm belongs to Infants, the practice of the univerſal Church ſhews, what was Apoſtolical practice. Unto Infants, Chriſt became an Infant, ſaith *Irenæus*, that

Epiſt. ad Fidentium l. 3. ep. 8.

that he might ſanctifie Infants. The Church ſaith *Origen*, received this tradition from the Apoſtles, to adminiſter Baptiſm even to Infants, *l.* 5. St. *Ambroſe* gives this reaſon of it, Becauſe every age is obnoxious to ſin, every age is capable of the Sacrament.

As for the Ceremony of the Croſs, ſeeing our Church declares, that the Children baptized without it, are lawfully and ſufficiently baptized; if any man be contentious about that, I only ſay as St. *Paul*, *We have no ſuch cuſtom, neither the Churches of God.*

See *Rubrick* of private Baptiſm, and *Canon* 30. An. 1604

De obligatione Crucis, &c. non eſt magnopere laborandum. **Beza. Ep. 12: ad Angl. Fratres.**

And ſo we come to the Sacrament of the Lords Supper; another part of our κοινωνία with the Apoſtles; who required, that we ſhould frequently aſſemble, (they did daily), to commemorate the death and ſufferings of our Saviour, to eat and drink his body and blood in a real and ſpiritual manner, to ſtrengthen our Faith in Chriſt, and our Love and Charity to one another. A duty, of ſo much ſweetneſs and ſpiritual delight, of ſuch advantage to our ſpiritual comfort and eternal ſalvation, ſuch a taſte of the joys of Heaven, that our Saviour expreſſeth it, by eating bread in the King-
Luk. 14. 15. dom of God. A duty, ſo ſenſibly conducing

cing to the peace of the Church, uniting all Chriſtians into one body, by eating that Bread; that it is infinitely unaccountable, how any man ſhould be ſo great an enemy to himſelf, as to forſake ſuch mercies and bleſſings, and make that an occaſion of Diviſion, which Chriſt hath appointed as a means of reconciliation and brotherly affection; being hereby made one with Chriſt our Head by Faith, and with our Brethren, as members of the ſame body, by love. For, from this frequent Communicating it was, that the primitive Chriſtians thought all their ſufferings too little for Chriſt, who was almoſt daily in this Sacrament held forth crucified before their eyes for them. From this it was, that they loved one another to the amazement of the *Gentiles*; being as ready to lay down their lives for the Brethren, as we are to adventure our lives againſt them. * Biſhop *Uſher* calls this Sacrament, *Ignem Probationis*, becauſe it congregates what is of a like, and ſeparates what is of a different nature; the effects of it make good the compariſon. The Papiſts and Separatiſts would both come to our Prayers and Sermons, but keep at a diſtance from our Communion in this Sacrament; *they went out from us, becauſe they were not of us*, and (to follow the Meaphor) they are gone in ſuch heat, that, like the Prieſts of *Mars*, whoſe work it was to ſcatter fire in his Temple, their bitter zeal hath blown

1 Cor. 10. 17.

St. *Cyprian. Neſcio an magis laudem eorum flabilem fidem individuam Charitatem. Ecce quam parati ſunt pro ſe invicem mori.* Tert. Apol.

* Sermon before K. *James.* * In Qu. *Elizabeths* days.

up the coals of contention to ſo great a flame, as hath ſeized on all the Houſes of God in the Land, and it is ſtill driven up and down by divers boutefeu's, (as by ſo many contrary winds), which meet in nothing, but as *Sampſons* Foxes in the firebrandss at their tails, as that they threaten nothing leſs than the deſolation of Sion. But what fuel hath this bleſſed Sacrament given to this wild-fire. We maintain, neither con-nor-tranſubſtantiation; we make it not a half-Communion, by with-holding the Cup of Bleſſing; we are ſecured from any pretence of Idolatrous worſhipping the Hoſte, for it is declared, That no adoration is intended, either to the Sacramental Bread and Wine, or to any corporal preſence of Chriſts natural fleſh and blood; only, we are repuired, to receive it kneeling, as an expreſſion of our humble and grateful acknowledgment of the benefits of Chriſts death, thereby given to all worthy receivers, and for avoiding ſuch profanation and diſorder, as might otherwiſe enſue. Beſides, it is that poſture which Chriſt himſelf taught us to uſe in prayer; and when the Miniſter prays, that the Body and Blood of Chriſt, may preſerve our Bodies and Souls to eternal life; let us not ſeparate what Chriſt hath joined; but what the Majeſty of Heaven offers ſo bountifully to ſuch unworthy gueſts, let us receive, as the Church requires, meekly, kneeling upon our knees.

Rubrick at the end of the Communion.

Luk. 22. 41.

As

As for the ſcruple of Communicating with wicked men, I know not to what Congregation we may go, to remove that; and I ſuppoſe, there are few of the Communion of our Church, ſcandalouſly wicked, unleſs (as formerly) their loyalty to the King, and conformity to the Church, make them ſo; as in the moſt ſelect Congregations. If any among us be more prophane than others, they turn Separatiſts too, by a voluntary neglect of this Sacrament; they dare not approach it, being fore-warned of the danger, and fearing the ſhame of being rejected by the Miniſter, and having his crime ſignified to the Biſhop. But if their offences be not diſcovered; as no Law can take hold of them, ſo no Chriſtian ought to cenſure or avoid them. Every man that diligently examines his own heart and life, may find himſelf guilty of more evil than he knows by moſt of his deſpiſed Brethren; but if they appear worſe than our ſelves, our humility and ſerious preparation will be an amulet againſt infection; ſure I am, Another mans immorality, will be no excuſe for my irreligion. Charity is that wedding Garment, without which we cannot communicate with God, in this, or in any other Ordinance, in any Congregation whatſoever; and one part of Charity is, Not to think evil of our Brethren. Inſtead therefore, of ſeparating from our Brethren, and praying apart as the *Phariſee*, think-

Rubick for the Communion.

De occultis non judicat Eccleſia.

σαθεὶς πρὸς ἑαυτὸν. Luk. 18. 11.

ing too well of himſelf; it will better become us, to ſmite on our Breaſts, and ſay, *God be merciful to me a ſinner*, and as S. *Paul*, *Of all ſinners the chief.*

1 Tim. 1. 15.

Epiſt. ad Eph.

Make haſte, ſaid holy *Ignatius*, to meet more frequently at the Euchariſt of God, for when ye often come together for this end, the powers of Satan are made fruſtrate.

Sure I am Satan hath gotten great power over us, by our neglect and contempt of it, and the houſe that is ſo divided cannot ſtand long: We ſhould learn of our enemies, ſaith Biſhop *Davenant*, though we differ in ſome Controverſies, to live in the ſame Communion, the *Thomiſts* and *Scotiſts*, the *Dominicans* and *Jeſuits* differ in far greater points of Doctrine than we do, yet keep the Communion of the ſame Church. It is a ſad conſideration, that not only the Children of this World are wiſer in their Generation than the Children of Light, but Satans Kingdom is leſs divided than that which we all call the Kingdom of Chriſt.

Davenantii Sententia.

The things wherein we agree being many and weighty, ſhould be of greater force to unite us, than the trifles wherein we differ, to divide us; it is not as bad with ours, as it was with the Church of *Corinth*, there were many carnal Chriſtians, many groſly ignorant, 1 *Cor.* 33. 11. 29. Some that denied the Reſurrection, ſome that for love of their Bellies frequented Idolatrous Feaſts. Drunkenneſs was viſible at the Lords Table, Fornication common, and we read of an inceſtuous perſon too, yet he calls them, *The Church of God at Corinth, ſanctified in Chriſt, called to be Saints*; he doth not

not unchurch them, and perſwade ſeparation, but to reform abuſes, to caſt out the unclean perſon, and purifie themſelves that God might dwell among them, and accept their prayers, which is the laſt part.

God and our Saviour, as well in the New, as in the Old Teſtament, have taught us, that Prayer is a ſpecial part of his Worſhip, when he calleth his Temple and our Oratories, *The houſe of Prayer.* And indeed the Glory of God cannot be more highly exalted, nor our neceſſities more certainly relieved by any means, than by humble and devout Prayers. Iſa. 56. 7. Mat. 21. 13. *Eccleſiæ preces ſplendidis eulogiis Deus ornavit ubi templum vocavit domum orationis.* Calv. Inſt. l. 3. c. 20. S. 29.

It concerns us therefore, when we approach the Throne of Grace, to conſider, how in this duty we may ſerve God acceptably, with reverence and godly fear; which we may do, if we hold Communion with Chriſt and his Apoſtles in this part of the Divine Worſhip.

And what their practice was, will appear, firſt from Chriſts own inſtitution, who preſcribed a form of Prayer to be uſed by his Diſciples, and accordingly they did uſe it, (if we believe the Ancients) on all ſolemn occaſions. The Sacrament of the Lords-Supper being conſtantly celebrated with it. Mr. *Thorndike* tells us that when St. *Paul* asketh, *How ſhall he that occupieth the room of the unlearned,* ἐπὶ τῇ σῇ εὐχαριστίᾳ, 1 Cor. 14. 16.

(at

(at the Miniſters conſecrating the Euchariſt) at thy giving of thanks, ſay, *Amen*); this *Amen* is to be underſtood of the Concluſion of our Lords-Prayer, then uſed at this Sacrament; to the truth of this notion, many of the Ancients bare witneſs, ſhewing that the word εὐχαριστία is generally taken in this ſenſe, and that our Lords-Prayer was conſtantly uſed at the Celebration of it.

So among the Latins, Gratiarum actio ſignificat, εὐχαριστία; ſaith *Rhenanus* on *Tertullian de Corona Militis.*

Apol. 2. This is the ſenſe of *Juſtine Martyr*, τὴν δι' εὐχῆς λόγου, τοῦ παρ' αὐτοῦ εὐχαριστηθεῖσαν τροφήν. The food which was Euchariſtically conſecrated by the Prayer of that word which came from him which our Lord appointed the Euchariſt to be conſecrated with. St. *Cyprian* more plainly. So Chriſt taught his Apoſtles, that they ſhould daily in the Sacrifice of his body dare to ſay, *Our Father.* So St. *Hierome*, Which Prayer Chriſt taught his Apoſtles, that they ſhould daily uſe it in the Sacrifice of his Body. It was the cuſtom of the Apoſtles, ſays St. *Gregory*, to conſecrate the Sacrament with the uſe of the Lords-Prayer only; he means as I ſuppoſe (what *Honorius* doth expreſs) *Super vinum & panem, &c.* They ſayed over the Bread and Wine, the words which our Lord ſayed, and the Lords-Prayer: Certain it is, that we have Records of many ancient Liturgies uſed in ſeveral

De Oratione Dominica.

See *Caſſander* p. 39.

In *Gem. Animæ. l. 1, c. 86.*

ſeveral Churches, in all of which this Prayer is inſerted in this very Office; which may argue it was ſo from the Apoſtles practice, how elſe could it prevail in the univerſal Church. It is alſo highly probable, that our Saviour in *Mat.* 18. did enjoyn his Apoſtles the uſe of pnblick Liturgies, *Again, I ſay unto you, &c.* the *Dico* is more than a bare affirmation, it hath the force of an Inſtitution, (as when it is ſpoken of Governours, *(Dixi, dii eſtis)* This is ſaid to the Governours of the Church, as in the former verſe *(viz.)* to the Apoſtles then, and to their Succeſſors for the future. What is it that our Saviour decrees concerning them? That where two of them, any ſmall company, (according to the Proverbial ſpeech among the *Jews)*, where two or three did meet to confer about the Law, there the *Shecinah*, that is, the Divine Preſence was in the midſt of them), where theſe chief Rulers of the Church do agree, *συμφωνήσωσι*, ſhall conſent with heart and voice upon mature deliberation (for ſo that word חברו is twice tranſlated by the *Septuagint*, and both ſignifie an Aſſembly met about publick affairs) concerning any thing that they ſhall ask in their united Prayers, it ſhall be done unto them; on which place *Calvin* obſerves, that when the faithful do meet, they are taught to joyn in Devotion, and pray in common, not only for the teſtifying the unity of their faith, (for our publick Liturgy

Mat. 18. 19.

See *Cameron* in *loc.*

Numerus certus pro incerto.

Gen. 14. 3
Hoſ. 6. 9.

turgy is part of our faith, and their faith is very uncertain that have no Liturgy) but that God may hear what is asked by the consent of all; and saith *Calvin*, Christ doth here honour publick Prayers, with a special promise, that he may incite us to the exercise of them; and because it is an inestimable blessing to have Christ President to bless our Counsels, and the events of them, this promise should be a great encouragement, to assemble in a holy and godly manner; for whoever either neglecteth the holy Assemblies, or separateth himself from his Brethren, and behaveth himself remissly, in preserving unity, doth hereby shew that he hath no esteem of Christs Presence. This speaks fair for a set order of publick Prayer in *Calvin*'s opinion. In this sense it is evident St. *Chrysostom* understood this place to which he hath reference in that short Prayer of his, constantly used in our Liturgy, *Almighty God, who hast given us grace at this time, with one accord, to make our common Prayers and Supplications unto thee, and hast promised, that where two or three are gathered together in thy name, thou wilt grant their requests, &c.*

So *Ignatius*, If the prayer of one or two prevail for Christs Presence, how much more the prayer of the Bishop and the whole Church. *Epist. ad Ephes.*

St. *Paul* exhorts *Timothy* that πρῶτον πάντων, he make it his chief care (as Bishop of that Church of *Ephesus*) to provide that the publick

publick Prayers be rightly ordered, that they be such as may answer the necessities of all mankind, that they may be acceptable to our Rulers, that some of them be, for the obtaining of good things, others for aversion of evil, that we extend our petitions, for the benefit of others; and that we have also forms of Thanksgiving to God, for his mercies received: And every ordinary Minister is not sufficient to guide the people in such a solemn Office, nor, though they were of great abilities, would it consist with that harmony of desires, and affections, wherein all Christian Congregations ought to joyn. And in this sense the Primitive Christians did understand the Apostles Injunction. *Ignatius* enjoyns the same thing, *Meet ye all together in the same place, let there be one common Prayer, and one mind among you all.* And *Scaliger* tells us, he had seen an ancient Liturgy of this pious Martyr. *Justine Martyr* tells us the practice of the Christians in the second Century, Ἀναστάσεθα πάντες κοινῇ καὶ εὐχὰς ποιώμεθα, *We all stand up and pray together.*

The Prayer for the Emperor in *Tertull. Vitam prolixam impetrium secularum exercitus fortes senatum fidelem,* were grounded on this.

Ad Magnes. p. 58.

De Emendatione Temporum l. 7.

Apol. 2.

St. *Ambrose*, and St. *Augustine* do both testifie that the prayer for all estates of men used in the most Primitive times, especially at the Sacrament of the Lords-Supper had its rise from this injunctioh of St. *Paul* to *Timothy*.

Besides, the Hymn which our Saviour sang, *Mat.* 26. 30. was a known Hymn, in which

which the Apoſtles did bear a part. The Prayer which he uſed on the Croſs, was a Pſal. 22. prayer of *David*, to ſhew that he did approve of ſuch prayers wherein we may all joyn. The *Milevitan* Council, did therefore ordain that no other prayers ſhould be uſed in the Church but ſuch as had been peruſed by the moſt prudent of the Church, leſt any thing ſhould be compoſed, either through ignorance, or want of heed, contrary to the faith; in this part of Gods Worſhip eſpe- 1 Cor. 14. 32. cially, they thought it fit, that the ſpirit of the Prophets ſhould be ſubject to the Pro- *Valdè probo.* Epiſt. 87. phets. *Calvin* doth greatly approve of a Liturgy for the ſame Reaſons.

The *Magdeburgenſes* ſay, that (in the third Century, *Formulas quadam precationum, &c.*) without doubt the Chriſtians had certain forms of Prayers. It is evident therefore, that we are conformable to the Apoſtles in the uſe of ſolemn forms of Prayers; but whether the matter of our Prayers be agreeable to theirs, is another Inquiry. Doubtleſs whatever their Prayers were, they were conſonant to their Doctrine; and in that our Liturgy is conformable: there is nothing in them contrary to our Doctrine; and nothing in our Doctrine contrary to that of the Apoſtles, as hath been proved; and it were an eaſie matter to fill the Margent of our Liturgy with ſuch Quotations of Scripture, as do in expreſs words contain, or by clear conſequence confirm, all the Pray-

See *Genadius de Dogm. Eccleſiæ*, c. 30.

ers,

ers, Hymns, and Thankſgivings in that Book. The Apoſtles did publickly uſe our Lords-Prayer, the Creed, the Pſalms of *David*, the words enjoyned by our Saviour at the Adminiſtration of both Sacraments, and ſo do we: they read the Scriptures, and expounded them; they Catechiſed the younger ſort in the Principles of Religion; ſo do we. They had Prayers, Supplications, Interceſſions and giving of thanks for Kings, and their ſubordinate Officers, and for all ſorts and degrees of Men; ſo have we: they ſung Hymns and Praiſes to God in their Congregations, and ſo do we. They had Comminations and threatnings, Cenſures and Excommunication of impenitent and contumacious offenders; ſo have we. In a word, if we ſhould collect all the ancient Liturgies in the *Greek*, *Latin*, *Armenian*, and *Æthiopick* Churches, and extract the moſt ſolid, pious parts of Devotion out of them all, it would appear, that as we have omitted in ours all that was vain and ſuperſtitious; ſo we want nothing that is pious, or profitable; many of the reformed Churches do come near ours, but none are yet equal.

We do not mutter out our Prayers in an unknown Tongue, or perſwade our people, That ignorance is the mother of Devotion; or which is as unprofitable, tumble out a multitude of words which have none, or no good ſignification; as if we were fallen to that age which *Hippolytus* an ancient Biſhop and

and Martyr ſpake of, *viz.* the days of Antichriſt, wherein Liturgy ſhould be extinct; we do not fill our Prayer-book with *Ave-Maries*, A Ladies Pſalter, Dirges, and Prayers for the Dead, Invocations of Angels and Saints, that never had a being; we read not Legends and ridiculous ſtories, ſuch as may rather excite laughter or diſdain, than Devotion. In a word we have not their forms for exorciſing of Divels, Baptiſing of Bells and Garments, their Crucifixes, Beads, and *Agnus Dei's*. Ours is a reaſonable and Apoſtolical Service, wherein the moſt learned of the Proteſtant Churches abroad, have manifeſted their readineſs to hold Communion with us. Some reſpect we ſhould ſhew it, for the ſake of its firſt Authors, thoſe Biſhops and Confeſſors that were the Compilers of it; ſome of which died in defence of it, as others ſince in oppoſition to it. The world may judg which deſerved beſt of the Proteſtant Religion. A work, which in that age, moſt men called a work of God, as Mr. *Fox* reports. When it was compiled, the Arch-Biſhop turns it into *Latin*, and ſends it to *Martin Bucer*, who returns this approbation of it, that it was generally contained in the word of God, or not repugnant to it, if rightly underſtood: Af-

Rivet, *Grotius*, and *Bochartus*, *Cranmer*, Arch B. *Goodrick*, Biſhop of *Ely*. *Skip* of *Hereford* *Thirlby* of *Weſt* *Day* of *Chechester*. *Holbick* of *Lincoln*. *Ridley* of *Rocheſter*. Dr. *Cox*, Almoner. *Tayler*, Dean of *Lincoln*. *Haynes* of *Exeter*. *Redman* of *Weſtminſter*. *Robinſon*, Arch Deacon of *Leiceſter*.

ter this, it was amended; ſo as Arch-Biſhop *Cranmer* undertook, by the leave of Queen *Mary*, that he and ſome others would defend it againſt all the Papiſts in *England*. The Proteſtants, that fled to *Geneva* and *Franckfort* in thoſe days, kept their own Liturgy, rather then *Calvins*, until *Knox* began to oppoſe it; of which when Mr. *Grindal* told Biſhop *Ridley*, the day before his martyrdom, I wonder, ſaith the Biſhop, Mr. *Knox* ſhould at this time, ſet himſelf againſt the poor Proteſtants of *England*, and find fault with their Service Book, wherein, though his wit may find ſomething to cavil at, he ſhall never be able to find matter of juſt exception; as if any thing were therein contained, contrary to the word of God. But Mr. *Calvin*, who had commended the uſe of a Form to the Lord Protector, when he ſaw this, though he had offered to aſſiſt, yet not being one of the Compoſers, cenſures it, to contain ſome trifles which yet were tolerable; and in truth, there were then ſuch things in it, as Prayers for the dead, Extream Unction, *&c.* In Queen *Elizabeth*'s Raign, it is aſſaulted again, but upon inquiry to the objections, the accuſers did ſo differ, ſome allowing what others excepted againſt, and others condemning what the former allowed, that there appeared no juſt cauſe of altering any thing, the deſign appearing to be, not for the reforming, but taking away the Litur-

Biſhop *Ridley*. *P. Martir*. *Bucer*. So did the Univerſity of *Oxford* ſince.

Tolerabiles ineptias.

The Parliament ſuppreſſed the Admonions, and impriſoned the Authors.

Liturgy. But this which was have often attempted was effected at laſt, it was pluckt up root and branch, not ſo much as our Lords Prayer ſpared. And this is no new thing, there ever have been, and will be, unquiet ſpirits, to diſturb the ſervants of God, in nothing more than their publick devotions. St. *Auguſtine* complained of this in the *Milevitane* Council, where were two hundred Biſhops, how, That not only the Prayers of the Church, but the Lords Prayer was deſpiſed by the *Donatiſts*, of whom he ſays, (*Tunc deſinent dici fratres noſtri, cum deſierint dicere Pater noſter*), he would no longer own them for his Brethren, that would not join with him, to ſay, *Our Father, &c.* Upon which, that Council decrees, that no Prayers ſhould be publickly uſed, but ſuch as were approved by the Synod. But St. *Auguſtine* meekly intreats them, not only to hear the Sermons, but to conſider and ponder the publick Prayers, which ſays he, the Church had, and will always have, to the end of the world.

Can. 12. Tom. 8. p. 32. Ep. 93, 94. De bono Perſev.

Bonaſus: Vapulans.

We may the leſs wonder therefore, that the Prayers of our Church are deſpiſed, when the ſame perſons cannot be reconciled to the Lords Prayer; we might have hoped, that after ſo many ſevere corrections, men would have grown ſober, and repented of their former hard and ungodly ſpeeches: But we ſee a late Apologiſt for the

the Non-conformists, in a Book written against Mr. *Durel* steps forth, like another *Goliah*, to defye, not only the host, but in a manner the God of Israel; what else mean these horrid expressions against the Lords Prayer; I would not have them censured (says this tender-hearted man) that cannot get leave of themselves, to use it as a Prayer, especially when they have prayed largely before, for themselves and others.

Do ye not perceive, That it is the long Prayers of these Pharisees, that like *Pharaohs* lean Kine, devour all the fat Sacrifices of the Church? Did not these men suppose their own prayers, as much better as they are longer than that of our Saviour, they could not have the impudence to lay it aside as impertinent and useless, in comparison of their own.

The primitive Church had frequent prayers five times in a day, yet the Lords Prayer was always added. *Tertullian* calls it, *legitimam Orationem*, as if all other prayers without it were not duly performed. But these men must by no means be censured, much less restrained; they may by their importunity, as the Sons of *Zerviah*, be too strong for *David*, and get a toleration for such practices, as themselves have formerly condemned for intolerable; yet will not they grant a toleration to our Lords Prayer, although Christs command, and the practise

S. *Cyprian* *Nulli tolerantiam insolentius negant veritati, quam qui erroribus suis sæpe pestilentissimis postularunt obnixissime.* Capel. *Thes.* 4 t. *cont.* Belg.

of the Apoſtles, and Apoſtolical men, and the joint-agreement of the univerſal Church do urge it, theſe good men cannot get leave of themſelves, *i.e.* of the ſpirit of pride and oppoſition which poſſeſſeth them; methinks, they ſhould not deal more barbarouſly with it than the *Turks*, who afford it a reſpectful remembrance in their *Alcaron*. But I am injoined, not to cenſure them. Let them be ſtill reputed, Champions of the Good Old Cauſe, Sworn Enemies to Epiſcopacy and Liturgy; but for humble and ſound Chriſtians, I ſhall not eſteem them, until they can get leave of themſelves, To uſe the Lords Prayer as a Prayer. He adds another affront ----*Moſt plain it is, that our Saviour made this Prayer for his Diſciples, while they were Members of the* Jewiſh *Church, and before he had ſent the Spirit of Truth to lead them into all truth; let it therefore be conſidered, whether we be not ordinarily to expreſs our ſelves, in a dialect more ſuitable to the New Teſtament diſpenſation, than is uſed in the Lords-Prayer.*

Neſcio quomodo nil tam abſurdè dici poteſt quod non dicatur ab aliquo. P. Cic. de Divinat. l. 2.

To what deſperate opinions and practices doth the ſpirit of pride and faction hurry thoſe that are once poſſeſſed with it! We have heard of one, that would correct the *Magnificat*; and *Irenæus* tells of ſome, that called themſelves, *Emendatores Apoſtolorum*, but this man atttempts more than ever *Alphonſus* imagined; to amend the Lords Prayer. He muſt certainly be a man of extraordinary gifts, that can pray ordinarily, in a more

more Evangelical dialect, than our Saviour could. How went the Spirit of our Lord from him, when he dictated this Form, that it ſhould ſo viſibly differ from the reſt of the New Teſtament; and what cloven tongues, and fiery inſpiration have they, that can ſo far exceed this deſpicable prayer: St. *Cyprian* ſays, *Quæ poteſt eſſe magis ſpiritualis Oratio, quem quæ verè a Chriſto data, a quo etiam Spiritus Sanctus miſus*; and I am of his mind, that there can be no prayer more ſpiritual than that which was made by him from whom the Holy Spirit is ſent. And the learned *Grotius* tells us, *Ad hunc Spiritum impetrandum, præcipue directa eſt iſta precandi formula*, it is that Dove, in whoſe Form the Holy Spirit doth frequently deſcend. But as Dr. *Hammond* obſerved, All the *Topicks* of Hell have been raked, to find Arguments againſt it, but there can be found none, to warrant the diſuſe of this prayer, beſides the indiſpoſition of ſuch men as theſe to uſe it, their want of humility and charity, would turn it into an imprecation againſt themſelves, and therefore it is too big for their mouths. But I wonder, by what Spirit of Divination it was revealed, that this prayer was made for the Diſciples, whilſt Members of the *Jewiſh* Church; of St. *John* it is ſaid, that he was *fibula utriuſque Legis*, a middle perſon between both Churches, yet were his Diſciples diſtinguiſhed from the *Jewiſh*, and when Chriſts Diſciples askt this prayer of

Paraneſis p. 15.

their Maſter, it was to diſtinguiſh them from the Diſciples of *John*. And if the time be obſerved in Saint *Luke*, (for it was twice preſcribed), you ſhall find the uſe of it, peremptorily injoined by our Saviour, a good while after that he had taken upon him the publick Miniſtry of the Goſpel; and 'tis unlikely, that he would now
Luk. 4. 18. build up the *Jewiſh* Synagogue, which he came to deſtroy. It is true indeed, that our Saviour, being the chief Corner-ſtone, that ſhould join *Jews* and *Gentiles* in one Church, did make uſe of ſuch expreſſions in his Doctrine, and ſome ſuch Rites in his Inſtitutions, as were at that time familiarly known, and practiſed among the *Jews*. And ſo *Grotius* obſerves, that in this prayer is collected whatever was commendable in
In *Mat.* 6. the prayers of the *Jews*. As alſo in our Saviours admonitions, he makes uſe of Proverbial ſentences then in uſe: So far was the Lord of the Chriſtian Church, from affecting any unneceſſary novelty. However, if we conſider the ſenſe of it, there is no petition, that any Chriſtian needs to make, but it is included in one of thoſe heads, as the *Analyſis* and Comments of learned men upon it do abundantly evince.

A moſt comprehenſive Form of Prayer, ſo the *Directory*.

And *Calvin*, *l.* 3. *c.* 20. §. 34. *Quicquid expetere licet, quicquid in rem noſtram conducit, quicquid poſtulare neceſſe eſt.* and §. 48.

To

To conclude this part: You ſee the ancient Diſciples were ſo humble, as to deſire their Lord to teach them to pray: Our new Apoſtles can teach their Lord to pray; not only in a dialect more ſuitable to the Goſpel, but in the matter leſs Legal and Jewiſh. No wonder if they ſcorn our Communion; they are fit for the Communion of *Hacket*, and him that gave God thanks, that he had forgotten the Lords Prayer: As for me, I will yet pray againſt ſuch impieties, as old *Jacob* did for *Simeon* and *Levi*, *O my ſoul, come not thou into their ſecret, unto their Aſſembly mine Honour, be not thou united, for in their anger, they* not only *ſlaughter men*, but even crucifie afreſh the Lord of Life, and put him to open ſhame; *and in their ſelf-will, they* do not *dig down walls*, and ſuper-ſtructures, but dig up the very foundations of the Church of God. Gen. 49. 6.

And now it is high time, to betake our ſelves to a better Communion, which readily offers it ſelf, in the laſt part of the Text.

3. The excellency of this fellowſhip: *And truly, our fellowſhip is with the Father, and with his Son Jeſus Chriſt.*

But having met with ſo much boldneſs lately, it cannot be impertinent, to caution you here, that when you hear of fellowſhip, you do not preſently think, of an irreverent familiarity with your heavenly Fa-

ther. *For if I am a Father*, saith he, *where*
Mal. 1. 6. *is mine honour?* That is, expreſs and manifeſt it in your humble behaviour. Gods gracious condeſcention to us, will not excuſe our unmannerly contempt of him. He takes away the greateſt ornament from Religious Worſhip that takes away reverence from it. Earthly parents expect to have their bleſſing asked by their Children on their knees, and Chriſt did ſo addreſs himſelf to his Father. That Commandment that forbids us to bow down and worſhip falſe Gods, enjoyns us to bow down in the Worſhip of the true God. *David* requires
Pſ 59. 6. it more expreſsly, *O come let us worſhip and fall down, and kneel before the Lord our Maker.* As it is our privilcdg to walk with God, ſo 'tis our duty to walk humbly with him.

Maximum ex amicitia tollit ornamentum qui tollit verecundiam. Cicero.

And being thus prepared we may have
Iſa. 57. 15. *fellowſhip with the Father, &c. For thus ſaith the high and lofty One that inhabiteth Eternity, whoſe name is holy; I dwell in the high and holy place, with him alſo that is of a humble and contrite ſpirit.* This God promiſed, when he firſt gave the Law by *Moſes*, and was
Ex. 20. 24 ſerved at an earthen Altar. *In all places, where I ſhall record my name, I will come unto*
2 Chron. 7. 15. *thee, and I will bleſs thee.* And when *Solomon* had with great magnificence built a Houſe for God, and dedicated it to his Worſhip; *Now* (ſaith God) *mine eyes ſhall be open, and my heart attend unto the prayer that is made*

made in this place; and my eyes and my heart ſhall be there perpetually. Said God theſe things for the ſake of the Altar of earth, or of *Solomons* Temple? No, but God had recorded his Name there, and there he was publickly invocated, by the united Prayers of his People. And therefore Chriſt reneweth the ſame promiſe, *Where two or three are gathered together in my Name, there am I.* And there he hath promiſed his perpetual Preſence, *Lo, I am with you always to the end of the world.* And is not the world well altered with ſinful men, ſince the time of Gods appearing upon *Sinai, Where was blackneſs and darkneſs, and tempeſt, and the ſound of a trumpet, and the voice of words, which words they that heard, intreated that the word ſhould not be ſpoken to them any more; A ſight ſo terrible, that it made Moſes exceedingly fear and quake. But we are come to Mount Sion, &c. and to Jeſus the Mediator of the new Covenant, and to the blood of ſprinkling that ſpeaketh better things than that of Abel.* It is ſaid of Iſrael, *What Nation is ſo great, who hath God ſo nigh!* (this makes a Nation truly great to have God nigh them) *as the Lord our God is near unto us, in all that we call upon him for.* A great priviledg this is; yet not ſo great as that which we have by Chriſt. in whom as the Apoſtle ſays, ἐχαρίτωσεν ἡμᾶς, God hath made us his chief favourites, and encourageth us by the mediation of our great

Mat. 18 20.

Mat. 28.

Deut. 4. 7.

Epheſ. 1. 6

high Prieſt, to come *boldly unto the Throne of Grace*; and hath promiſed that we ſhall obtain mercy, and find grace to help at a time of need. And what ſurer pledg can we have, of Gods conſtant favour, than that which the Apoſtle mentioneth. *He that ſpared not his own Son, but delivered him up for us all, how ſhould he not with him, freely give us all things.* We may ſay therefore with a filial confidence, Doubtleſs thou art our Father, a Father that knows all our wants and weakneſſes, and ſpareth us as a Father ſpareth the Son that ſerveth him. *Nemo tam Pater, tam pius nemo.* Our Saviour would have us gueſs at Gods compaſſions towards us, by ours to our own Children: *If ye that are evil, know how to give good things to your Children, how much more ſhall your heavenly Father give the holy Spirit to them that aſk him?* What nearer Communion can there be? He hath already given us his Son; he is daily pouring down his ſpirit, and only reſerves himſelf for our everlaſting reward.

Heb. 4. 14

Rom. 8. 32.

Iſa. 63. 16

Inter Deum & homines amicitia quædam eſt Amicitiam dico? imo neceſſitudo. Sen.

Luk. 11. 13.

2. And of this we may be the better aſſured by the communion that we have with his Son Jeſus Chriſt. With whom our κοινωνία is a μέθοχη, a mutual communication and participation. He aſſumed our nature, and infirmities, and ſo knows our weakneſſes and imperfections, and will not ſuffer us to be tempted above what we are able. Yea, he hath taken on him all our

2 Cor. 6. 14.

ſins,

ſins, and made full ſatisfaction for them: *He is of God, made unto us wiſdom, righteouſneſs, ſanctification, and redemption*; not by way of imputation only, as a Cloak to cover our iniquities, but of real efficacy, purging our Conſciences from dead works, delivering us from the power of Satan, renewing his own Image upon us, that we may be partakers of the Divine Nature, and out of his fulneſs receive Grace for Grace. And thus will Chriſt be the Saviour of his body, ſanctifying and conforming it to himſelf, protecting it by his ſpecial providence, guiding and comforting it by his Spirit, and at laſt glorifying it with himſelf eternally.

1 Cor. 1: 30.

Eph. 5. 23

To apply this:

1. May we have Communion with the Father, and with his Son: Let us not then be ſolicitous, for the mediation of Saints and Angels, and beſtow more devotion and honor on them, than on the immediate ſervice of God and our Saviour. Thoſe holy Spirits will be all of our Communion; they join with us in praiſing God, and will in their capacities, be miniſtring Spirits to our neceſſities: For worſhipping them we have no Apoſtolical Precept or Example; but many to the contrary, and therefore, *See thou do it not, I am thy fellow-ſervant---worſhip thou God.*

Rev. 19. 10.

2. Let

2. Let us walk worthy of ſo holy Communion; if we ſay, we have fellowſhip with him, and walk in darkneſs, we lie and do not the truth. Our not doing according to the truth we profeſs, is a giving the lie to it, a diſgracing of our Religion, as if it did allow us in wickedneſs. *Waſh*
Iſa. 2. *you, make you clean,* &c. *Come now, and let us reaſon together*: A holy man may talk with God, as a man talketh with his friend. But, *What Communion hath light with dark-*
2 Cor. 6. *neſs? what concord hath Chriſt with Belial?*
14, 15. None but *Virtuoſo's* can be of this Royal Society; wherefore, *Let every one that nameth the Name of Chriſt depart from iniquity.* In this only, ſeparation is to be juſtified, in having no fellowſhip with the unfruitful works of darkneſs: Our Communion with their perſons will not defile us, if we avoid their ſins. The Diſciples were not polluted, by having a *Judas* among them.

Nor was *Judas* his ſin leſs, becauſe he lived in the Communion of Chriſt and his Apoſtles, it will be an aggravation of our diſobedience, that we who pretend to be his moſt familiar Friends, and are admitted to feed at Chriſts Table, ſhould lift up the heel againſt him. Our care, not to offend him, ſhould bear proportion with the meaſure of his friendſhip to us, and that abundant Charity, which we have received from Chriſt

Chriſt our head, ſhould be mutually conveyed to his members, and not like thoſe who write themſelves, *e Societate Jeſu*, but are enemies to all but their own Fraternity: Then will our Saviour own us for his Diſciples, when we love one another; and for his Friends, when we do whatſoever he commands us. Joh 13. 35. & 15. 14.

3. Let us bleſs God, that hath called us to Himſelf, his Son, and his Apoſtles; here let us fix as the primitive Chriſtians did, who though they ſaw the cloud of perſecution ready to pour down Cataracts of blood upon them, yet προσκαρτερῦντες ἦσαν, they were reſolved to weather it out. Our Saviour foretold his Apoſtles, and they have informed us, that we muſt reſiſt even to blood, that we may not ſtartle at any oppoſition, as at a ſtrange thing. And when we ſee, how active and patient too, every Sectary is for the promoting of any faction; they that are members of the Catholick Body, ſhould ſhew, that they have ſtill the blood and ſpirits of the primitive Chriſtians, animating them with courage and reſolution anſwerable to their high Calling. Conſider therefore, him that endured ſuch contradiction of ſinners againſt himſelf: he ſuffered both from *Herod*, and from *Pontius Pilate*, and ſo did the Apoſtles, from falſe Brethren, as well as from open enemies. If we ſuffer by the Papiſts, as Sectaries; Act. 2. 42. Heb 12.

and

and by the Sectaries as Papists; even in this also we are made conformable to the Son of God, and may say---*Truly our fellowship is with the Father, and with his Son Jesus Christ*: It is begun in the Church Militant, and shall be perfected in the Church Triumphant: And the light afflictions we endure here, shall add weight to the Crown of Glory hereafter.

If then our Church Communion be as *Jacobs* Ladder, which had God at the Top of it, though the Foot be on the Earth, (for it was God sent his Son, and the Son of God sent his Apostles, and the Apostles took care for a succession in the Church of God till Christs second Coming), they are great despisers of the Ordinance of God, and the blessings annexed to them, that turn their backs on them, and wilfully forsake their own mercies; for when our Saviour promised a succession of Pastors to his Church, he appropriated his blessing to them, *Lo, I am with you*; with them in a special manner, more than with others, else the promise would signifie nothing.

Gen. 28. 12, 13.

If therefore we run after them, that run before they are sent, as they go not on Gods message, so they cannot effect Gods end upon us. No man taketh this Honour to himself, but he dishonours God, as if God could

Heb. 5. 4.

could not provide for his Church; or as if humane inventions were more effectual inſtruments of Piety than Gods Ordinances. It was ſaid by ſome that God in thoſe times ha draiſed up extraordinary Miniſters. Many indeed have pretended to be ſuch; and Chriſt foretold of their coming. *There ſhall ariſe falſe Chriſts, and falſe Prophets*, men of no ordinary dignity; *and they ſhall ſhew great ſigns and wonders*; draw great multitudes, and not of the ordinary ſort; *they ſhall (if it were poſſible) deceive the very elect*; they ſhall captivate the Conſciences of men, and cauſe great alterations in Church and State; *(But behold*, ſaith our Saviour) *I have told you before; therefore if they ſhall ſay, Behold he is in the deſert, go not forth, Behold he is in the ſecret Chambers, believe it not.* He is neither in the Cells of Hermits, nor in the Chambers of Sectaries; his preſence and bleſſing is with his Church, which he redeemeth with his Blood, to which he promiſed his Spirit; and in which he hath from the beginning preſerved a ſucceſſion of Paſtors, and will do it to the end, againſt all the powers of Hell. *God loveth the Gates of Sion* (ſaith *David*) *more than all the dwellings of Jacob. Here will I dwell*, ſaith God, *for I have a delight in it, from Sion he will command his bleſſings.* Mat. 24. 24, 26. Pſ. 87. 2. Pſ. 132. 13 133. 3.

They

They that will enjoy the priviledges of a Society, muſt live under the Government, and be obedient to the Laws of it; and if we expect to partake of the bleſſings promiſed to the Church of Chriſt, we muſt live in its Communion: As for intruders and hirelings, *My Sheep will not hear their voice, nor follow them*, ſaith Chriſt; or if they ſhould, they will be led through briars and thorns. *I ſent them not, nor commanded them*, (ſaith God of ſuch Prophets); *therefore they ſhall not profit this people at all.* Not profit them you will ſay? there are none like them, for knowledg and diſcourſe of heavenly things; none make longer prayers, or manifeſt greater zeal; this may be, and yet they are not profited.

Quiſquis ab Eccleſiâ ſeparatus, adulteræ jungitur, à promiſſis Eccleſiæ ſeparatur. S. Cypr.

Jer. 23. 32

1 Cor. 13. 1. Let St. *Paul* demonſtrate how this may be; He ſuppoſeth they be men of excellent gifts, and have the tongues of Men and Angels, as eloquent as Apollo's; but wanting Charity, they are as ſounding-braſs, make a great noiſe, but profit nothing.

2. They are men of great knowledg; can expound the moſt myſterious parts of the Revelation; and they have ſuch a plerophory of Faith, as carrieth them on againſt all oppoſition; they can remove mountains,

yet

yet wanting Charity, they profit nothing.

3. Yea, but they have Charity alſo: they beſtow all their goods on the poor, and give their bodies to be burnt, yet they may want true Charity; that Charity that is long-ſuffering, and kind, that doth not envy, nor vaunt it ſelf, is not puffed up, or behaveth it ſelf unſeemly; that doth not ſeek her own, is not eaſily provoked, thinketh no evil, *&c.* If they do not practiſe theſe things themſelves, and preach them to their Diſciples they cannot profit them, they may pleaſe them by their χρηστολογία and εὐλογία, complementing them as the Saints and Elect of God, they may be a means of profitingthem too, in reſpect of Temporal advantages; but though they lead them to a warmer Sun, they carry them farther from Gods bleſſing. If they ſow the ſeeds of diviſion, and improve them to ſeparation, to unchriſtian cenſuring, irreconcilable malice, and invincible prejudices againſt their Fathers and Brethren; they do edificare in *Gehennam.* This wiſdom is not *from above, but is earthly, ſenſual, deviliſh:* How ſhould they build the Church that uſe nothing but Axes and Hammers, to deſtroy the unity and beauty of it? they that renounce that Society, to which they had ſolemnly ſworn fidelity, and afterward con-

Rev. 16. 18.

Jam. 3. 15. *Hortari ad Eccleſiæ reformationem & ſubtrahere unitatem Hereticæ inſtitutionis eſt.* Cypr. Jer. 7. 9.

conſpire againſt it, and raiſe Altar againſt Altar; and as the *Samaritans* ſet up Mount *Gerizim* againſt Mount *Sion*, and affront the Catholick Church, with Chimney-Conventicles; let them proclaim themſelves for *The Temple of the Lord*, (as the *Jews* did) with never ſo much clamor and confidence, if they are guilty of ſtealing, murthering, committing adultery and ſwearing falſly, and turn the Houſe of God into a den of Thieves; they truſt in lying words that will not profit them. And who but a perſon that God hath given up to a ſpirit of Deluſion, would believe a few revolted and diſagreeing Miniſters in this later age of the Church, againſt the conſtant and unanimous teſtimonies of Martyrs and Confeſſors, the Biſhops and Pillars of the univerſal Church. *Therefore, ſay ye not a confederacy to them, to whom this people ſhall ſay a confederacy, neither fear ye their fear, (Σύνταγμα, worſhip not their worſhip,) nor be afraid, but ſanctifie the Lord of Hoſts himſelf, and let him be your fear, and your dread, and he ſhall be for a Sanctuary to you*; but a ſtone of ſtumbling and a rock of offence, to the enemies of his Worſhip. Remember to what deſtruction *Corah*, *Dathan* and *Abiram*, brought themſelves and the Congregations that followed them. Brethren be not deceived, (ſaith *Ignatius*) if any one follow him that maketh a Schiſm, he ſhall not inherit the

Iſa. 8. 12.
1 Pet. 3. 14.
Numb 16 31.
Ad Philad.

the Kingdom of God: The Apoſtle ſays the ſame, when he reckoneth, *Hatred, variance, emulation, wrath, ſtrife, ſeditions, and hereſies, among the works of the fleſh; which whoſoever doth, ſhall not inherit the Kingdom of God.* And this is indeed the judgment of every Schiſmatick; who are as the Apoſtle notes, *ſelf-condemned.* For while every petty faction doth not only rival, but reprobate every other that diſſenteth from it, as if that Congregation alone, were the ἀγία νύμφη, *the beloved Spouſe*; they exclude all others; and ſo ſubſcribe to that common Maxim, That out of the Church, there is no Salvation.

Gal. 5. 20.

Tit. 3. 11.

We may only then be well aſſured, that God is our Father, when we own the true Church of God for our Mother. We are bid by *Solomon*, not only to hear the Inſtructions of our Father, but alſo, not to forſake the Law of our Mother. And *Solomon Jarchi* tells us, God is our Father, and the Congregation of *Iſrael* is our Mother. And a greater than both theſe *Solomons* hath ſaid, *He that will not hear the Church, let him be to thee as a Heathen and a Publican.*

Prov. 1. 8.

Mat. 18. 17.

Our Saviour will doubtleſs maintain the honor, and continue the benediction, which from the beginning he endowed

his Church and Ordinances with. He never did nor will own, or prosper, those that pretend to an extraordinary Ministry, or greater purity of Ordinances than those which he hath instituted, when they may hold Communion with them. Though he called St. *Paul* to the Apostleship by a Miracle, yet is he mindful of his own Institution, and sends him to *Ananias* for Baptism, and to the Church of *Antioch* for Ordination. The office to which *Timothy* was consecrated, was given him by Prophesie, *i. e.* saith *Theodoret*, by Divine Revelation: The Holy Ghost commands it, saith *Theophylact*, (and so whatever it was, it was *Jure Divino*), yet was it not thought sufficient without the Hands of the *Presbytery*. And St. *Paul* tells us as much, and plainly, as is needful in this Argument: That where there is not a Minister rightly commissioned for his office, according to the Institution of Christ and his Apostles, and to that succession, which is alway to continue in the Church; at least, where such Ordination may be had, but is despised, there are neither Prayers, nor Preaching, nor Faith, nor Sacraments neither, though the people may be perswaded, that they have all these in their greatest purity. Was he a Christian who

Act. 9 18.
Act. 13. 1.
1 Tim. 4. 14.

πρεσβυτέριον. *pro officio.*

Rom. 10. 15

Bonum non nisi ex causis integris.

Jgn. ἐαν μήτις ἐντος θυσιαστηρίου ὑστερῆται τῦ ἀξίου τὸ θεῦ.

who fancied, that God had no Church in the World for a long time, and therefore baptized himſelf, as the Founder of a new Church? They are not altogether unlike him, who diſliking all the ancient Forms of Government and Worſhip, continued in the Church from the Apoſtles days, do invent Modes of their own, and worſhip their own Deluſions; which either were never heard of in the Church, or as ſoon condemned and confuted, as they were publiſhed.

St: Cyprian of Novation, Qui contempta Eccleſiæ traditione ſeipſum ordinavit.

It may be, unwary men may be ſo miſguided, as to think, they do God good ſervice in all their prophanations: but ſo did they who did kill the Diſciples of Chriſt; whoſe good intentions could not juſtifie their ungodly actions. Joh. 16. 2.

And what if theſe ſeduced people, ſhould by degrees, be perſwaded to act over again all thoſe ſad Scenes of Rapine, and Murther, and Confuſion, which by perſons of like Principles, have been executed on the beſt of Kings, and his incomparable Nobility, and Gentry, as well as on a moſt pious and prudent Clergy?

May they not think, ſtill they are doing God ſervice, when their Leaders are ſo

ſo far from calling them to repentance for what is paſt, as that they rather ſet them in a way that tends directly to the ſame Confuſions again.

Mat. 23. 29. In vain did the *Jews* build the Tombs of the ancient Prophets, and honoured the Memories of the Righteous that were of old; when they actually perſecuted thoſe Prophets and wiſe Men that Chriſt had ſent to them. What reſpect have they for thoſe Martyrs and Confeſſors in the *Marian* days, that ſeparate from, and expoſe to contempt and ruin, thoſe that are their undoubted Succeſſors, in the ſame, if not a more reformed Doctrine and Worſhip. It is dreadful to think what the effects of this Separation may be to others; it cannot be otherwiſe than deſtructive to its Authors and Abettors.

Aut in Vite, aut in Igne. Qui extra Eccleſiam Catholicam vitam finiunt in ignem eternum ituri. St. Auguſt. de fide ad *P. D.*

I end with that moſt ſerious Exhortation of the Apoſtle, *Heb.* 10. 24. *Let us conſider one another,* (not raſhly to cenſure and condemn our Brethren, but), *to provoke one another to good works, not forſaking the aſſembling of our ſelves together, as the manner of ſome is.---For if we ſin wilfully* (by our Apoſtacy from the true Church) *after*

after we have received the knowledg of the truth, there remaineth no more ſacrifice for ſin, But a certain fearful looking for of vengeance, and fiery indignation, which ſhall devour the Adverſaries. From which &c. and Judgment, Good Lord deliver us.

All men will walk, every one in the name of his God: And we will walk in the Name of the Lord our God, for ever and ever, Mic. 4. 5.

FINIS.